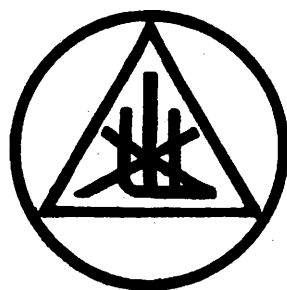


the Beacon



January 1964

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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*The editors do not necessarily endorse all statements made by individual authors
in these pages*

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A WAY OF LIFE

A JOYOUS and blessed new year to all *Beacon* readers. The editors are grateful for the many friends around the world, both new and of long standing, who find value in the magazine and use it in various ways as a 'light-bearer'. We appreciate your co-operation with the purposes and objectives of *the Beacon*, and hope we may together help *the Beacon* to expand its services during the coming year. We are resolved on this first day of January 1964 to do our utmost to increase the radiance *the Beacon* transmits.

The masthead statement describes *the Beacon* as 'a magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life'. The editors are concerned to emphasise through *the Beacon* the definition of esotericism as 'a way of life'. The Ageless Wisdom in its varied interpretations, and esoteric teachings generally, have little value unless they can be understood and applied in all the circumstances of daily life. Esotericism is a creative science, linking straight knowledge with understanding love to evolve wisdom. It deals with universal concepts which have meaning in every particular, and which must be individually appropriated and applied. The true, fully evolved esotericist is a rare being; but thousands upon thousands of esoteric students are in training to become of service to the Hierarchy in that particular function which only the trained esotericist can fulfil.

The 'way' is the way of the soul, the way of the Christ; and fortunately for the work of Hierarchy and the Christ, we need not wait to become perfect in our understanding before we can be of use. Whatever tiny portion of soul knowledge and love we can unfold can be fully used in service of the Plan. The more skilfully we use what we have, and are, the greater the flow, the clearer the mind, the

more magnetic the heart, and the more radiant and effective the whole personality.

It is of no consequence where we are placed within the magnitude of the planet, Earth. We can have confidence in the fact that we are born into a national organism, and into a political, religious and social system, which provides us with the best opportunity to learn, to grow, to evolve needed qualities of character and being, and to serve the Plan. This joyous recognition always seems to us to be one of the most constructive ways to greet the new year — and every new opportunity. We are in the right place at the right time; we are where the soul wishes to work. The far horizon and the greener grass may reflect a glamorous promise perhaps; but even the mud at our feet holds a more creative incentive and greater possibilities for spiritual effectiveness than 'the brave music of a distant drum'.

Meaning, of course, not that we should remain rooted to the spot, but that we always start 'from the place where we are'. The way opens out before us in exact proportion to the extent that we succeed in revealing beauty, in expressing love, in establishing right relationships, and in letting the soul control 'the outer form, and life, and all events'. A 'way of life' for the esotericist is the way of love relating God to man and men to men.

The year 1963 has witnessed growth in right human relations. Human desire and aspiration for unity, harmony and peace are mounting in intensity. The energy of goodwill is flowing with recognisable effect. Wherever it is genuinely at work, even where only lip-service provides a fleeting contact, relationship and communication follow. Let us put our shoulder to the wheel of human evolution during 1964 with renewed vigour, faith and expectancy.

Christ—The Aquarian Water Carrier

by Djwhal Khul

In the coming age the emphasis will shift from the infant Saviour and the Spreading Light to the Risen Christ and the Rising Light.

FROM the very night of time, as well you know, the period wherein the sun moves northward again has been regarded as a festival season; for thousands of years it has been associated with the coming of the Sun-God to save the world, to bring light and fruitfulness to the Earth and through the work of the Son of God to bring hope to humanity. The Christmas season is regarded by those who do not know any better as uniquely the Festival of the Christ, and this the Christian churches have emphasised and to all this churchmen testify. This is both true and false. The Founder of the Christian church, God in the flesh, availed himself of this period and came to us in the dark of the year and initiated a new era in which *light* was to be the distinguishing note. This has been true from several angles, even from the purely physical, for today we have a lighted world; everywhere lights are to be seen and the pitch dark nights of olden times are fast disappearing. Light has also descended on the earth in the form of the 'light of knowledge'. Today, education, whose objective is to lead all men on to a 'lighted way', is the keynote of our civilisation and is a major pre-occupation in all countries. The removal of illiteracy, the development of a true culture and the ascertaining of truth in all fields of thought and of research are of paramount importance in all lands.

Thus, when Christ proclaimed, as he assuredly did, along with all world Saviours and Sun-Gods, that he was the light of the worlds, he inaugurated a marvellous period in which humanity has been widely and universally enlightened. This period dates from Christmas Day, two thousand years ago, in Palestine. That was the greatest of all Christmas Days and its emanating influence was

more potent than was any previous arrival of a Bearer of Light, because humanity was more ready for the light. Christ came in the sign of Pisces, the Fishes, the sign of the divine Intermediary in the highest sense, or of the medium in the lower; it is the sign of many of the world Saviours and of those Revealers of divinity who establish world relationships. I would have you note that phrase. The major impulse driving the Christ towards special work was the desire to establish right human relations; it is also the desire, realised or unrealised, of humanity, and we know that some day the Desire of all nations will come, that right human relations will be found everywhere and that goodwill will implement that fulfilment, leading to peace in all lands and among all peoples.

Down through the ages, Christmas Day has been recognised and kept as a season of new beginnings, of better human contacts and of happier relations among families and communities. Yet just as the churches have descended into a profoundly materialistic presentation of Christianity, so the simple Christmas Day which would have pleased the heart of Christ has degenerated into an orgy of spending, of acquiring good things, and is regarded as a period which is 'good for trade'. We need, therefore, to remember that when any phase of life-inspired religion is interpreted entirely materially, when any civilisation and culture loses its sense of spiritual values and responds mainly to the material values, then it has served its usefulness and must pass away, and this is in the interests of life itself and progress.

The message of the birth of Christ rings ever new but is not today understood. The emphasis during the Aquarian age, the age into which we are fast entering, will shift

away from Bethlehem to Jerusalem, and from the infant Saviour to the Risen Christ. Pisces has seen, during two thousand years, the spreading light; Aquarius will see the Rising Light, and of both of these the Christ is the eternal symbol.

Story of the Birth

The ancient story of the Birth will become universalised and be seen as the story of every disciple and initiate who takes the first initiation and in his time and place becomes a server and a lightbearer. In the Aquarian age two momentous developments will take place:

1. The Birth Initiation will condition human thinking and aspiration everywhere.
2. The religion of the Risen Christ, and not of the newly born Christ or of the crucified Christ, will be the distinctive keynote.

It is seldom realised that hundreds of thousands of people in every land have taken or are preparing to take this first initiation, called the Birth of Bethlehem, the House of Bread. Humanity, the world disciple, is now ready for this. Indications of the accuracy of the above statement can be seen in the re-orientation of people everywhere to things spiritual, their interest in human good and human welfare, the perseverance they show in their search for light and their longing and desire for a true peace, based on right human relations, implemented by goodwill. This 'mind as it is in Christ' can be seen in their revolt against materialistic religion and in the widespread effort to be seen in Europe and elsewhere to return the land, Mother-Earth, the true Virgin Mary, to the people. It can be seen in the constant movement of people throughout the world from place to place, symbolised in the Gospel story by the journey of Mary with the infant Jesus into Egypt.

Then followed, as we are told in the New Testament, a cycle of thirty years wherein all we know is that the infant Jesus grew to manhood and could then take the second initiation, the Baptism in Jordan, and begin his public service. Today the many who in this life have taken the first initiation are entering the long silence of that symbolic thirty years wherein they too will grow to manhood and take the second initiation. This

initiation demonstrates the complete control of the emotional nature and of all Piscean characteristics. The thirty years can be looked upon as a period of spiritual unfoldment during the three divisions into which Aquarius, and consequently the new age now upon us, will be divided. I refer to what is technically known as the three decans of each sign. In this sign the waters of the Piscean age will, symbolically speaking, be absorbed into the water-pot carried on the shoulder of Aquarius in the symbol which is distinctive of this sign, for Aquarius is the water-carrier, bringing the water of life to the people, life more abundantly.

In the Aquarian age, the Risen Christ is himself the Water-Carrier; he will not this time demonstrate the perfected life of a Son of God, which was his main mission before; he will appear as the supreme Head of the Spiritual Hierarchy, meeting the need of the thirsty nations of the world, thirsty for truth, for right human relations and for loving understanding. He will be recognised this time by all and in his own Person will testify to the *fact* of the resurrection, and hence demonstrate the paralleling fact of the immortality of the soul, of the spiritual man. The emphasis during the past two thousand years has been *on death*; it has coloured all the teaching of the orthodox churches; only one day in the year has been dedicated to the thought of the resurrection. The emphasis in the Aquarian age will be on life and freedom from the tomb of matter, and this is the note which will distinguish the new world religion from all that have preceded it.

The Festival of Easter and the Feast of Pentecost will be the two outstanding days of the religious year. Pentecost is, as you must well know, the symbol of right human relations in which all men and nations will understand each other and, though speaking in many and diverse languages, will know only one spiritual speech.

Two Important Episodes

It is significant that two important episodes are related in the final part of the Gospel story, one preceding and one following immediately after the apparent death of Christ.

They are:

1. The story of the upper chamber to which the man carrying the water pot and typifying Aquarius led the disciples, and in which the first communion service was held, participated in by all and foretelling that great relationship which will distinguish humanity in the coming age, after the tests of the Piscean age. Such a communion service has never yet been held, but the new age will see it take place.
2. The story of the upper chamber in which the disciples met and arrived at a true recognition of the Risen Christ and at a perfect and complete understanding of each other in spite of the symbolic diversity of tongues. They had a touch of prevision, of prophetic insight, and foresaw a little of the wonder of the Aquarian age.

The vision in men's minds today is that of the Aquarian age, even if they recognise it not. The future will see right relationships,

true communion, a sharing of all things, wine, the blood, the life and bread, economic satisfaction and goodwill; we also have a picture of the future of humanity when all nations are united in complete understanding and the diversity of languages, symbolic of differing traditions, cultures, civilisations and points of view, will provide no barrier to right human relations. At the centre of each of these pictures is to be found the Christ.

Thus the expressed aims and efforts of the United Nations will be eventually brought to fruition and a new church of God, gathered out of all religions and spiritual groups, will unitedly bring to an end the great heresy of separateness. Love, unity, and the Risen Christ will be present, and he will demonstrate to us the *perfect life*.

from THE DESTINY OF THE NATIONS, pp. 147-152.

The people in the world today are coming to realise through suffering and its consequent reflection that there is something greater than peace, and that is 'the good of the whole', and not just individual, peaceful conditions or national peace. This re-orientation of the human consciousness is being brought about by the determined attitude of the souls of men, massed and blended, organised and focused by the vision of the general welfare of humanity.

from A TREATISE ON THE SEVEN RAYS, Vol. III, p.572

What is Freedom?

by Frances Paelian

Freedom is not licence but the enjoyment of 'suchness'.

PROFESSOR DASETZ SUZUKI.

THE goal of the spiritual quest is freedom. The man who has attained it is called the Jivan Mukta, the 'freed-in-life', by the Hindus. Paradoxically, however, nearly all world religions are fraught with 'thou shalt nots'. It is interesting then, for this and other reasons, to define what 'freedom' is.

Professor Dasetz Suzuki, one of the West's foremost authorities on Zen Buddhism, tells us that freedom is not licence but the enjoyment of 'suchness' (objectivity).

A young student with a difficult emotional problem once wrote to her counsellor. She complained how sad it was to have one's confidence betrayed by a trusted companion. The counsellor failed to sympathise, humanly speaking, and interpreted the situation as a salutary event. The student was not gratified by this reaction to the disillusioning event, but later grew to appreciate the counsellor's point of view.

The student saw that it would be an impossible world if things, people and situations were able to offer more satisfaction than they were intrinsically capable of doing. It would automatically cancel all ethical concepts in the realm of value. If a child's ice-cream cone offered as much permanent satisfaction as the monk's contemplation, the evolutionary urge would become meaningless. Also, our demands towards persons and situations have absolutely no relationship with the ability of the latter to provide what we ask.

Buddha, when asked what we should desire,

was said to have replied: 'We should want things to be exactly as they are'. To demand the highest spiritual truth from an organisation which does not possess it, happiness in marriage from an egocentric partner, or justice from the ethically insensitive, is a waste of time.

Freedom cannot be licence. Licence invariably implies the violation of the rights of others. As this indicates further and extended involvement with the processes of Karma, this concept of freedom must be laid aside. It is, rather, according to Dr Suzuki, seeing things 'exactly the way they are'.

We do not suffer from our objective relationship with persons, objects and events, but from our subjective views concerning these things. That which is over-evaluated (desired) appears to betray us when 'the moment of Truth' arrives. That which is needlessly disliked or feared is given a power to hurt us which it does not inherently possess.

It is impossible to see things in their true light when our subjective evaluation opposes our objective experience. The subsequent non-recognition of things as they are is called 'illusion'. True recognition, which involves the dethroning of the separate self, brings a wise and happy process of correct choices and evaluations. This, in the final analysis, is Freedom. This invariably leads to the just appreciation of the Supreme Value, which is the Infinite Intelligence. Such a one no longer misinvests in lesser objectives. This is indeed the man who is freed in life.

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God Meditated . . .

. . . and the Worlds were made

by Mary W. Turner

Working with concentration, both vertically and horizontally, man invokes higher spiritual potencies and initiates an activity which holds the secret of creative meditation.

SO accustomed are we to the occult Saphorism 'as above, so below' that we can easily overlook the immense teaching value it offers. Yet every new development in physical science; every new idea and line of thought in any area, when concretely applied in human terms, can be seen as further evidence that God is in man and man is a potential universe.

Placing a fingertip on a pulse in our body, we contact the rhythm and the beat of the heart. The heart did not create life or the body, but the action of the heart maintains the life of the body. Do we ever pause in wonder at the miracle which reproduces in man the rhythmic life-flow of his Creator? A man's heart beats because life pulsates through the 'heart of God' and maintains the planetary form in being.

To the same extent and in the same way, man's creative mind reproduces the thought of God, and can become progressively related at the human level to the flow of energies and ideas pulsating through the universal consciousness of the 'mind of God'. The possibility of human co-operation with the energy flowing through the mind of God is a part of the vast miracle of creation in which man is made 'in the image of God'. In heart and mind, through life and consciousness, man is an integral part of his Creator and can in time learn to co-operate consciously in the creative process which gives form to thought and direction to energy.

The esoteric student, as he becomes sensitive to the reality behind occult aphorisms and symbols and as he progresses on the spiritual Way relating God immanent with God transcendent, becomes increasingly aware of the rhythmic cyclic pulsation of energy through the planetary form identical with the pulsation of life through his own

body.

We see the cycles of the seasons each year responding to the changing relationship of the earth to the sun, and profoundly affecting nature and all kingdoms in nature. We observe the effect of the lunar cycles month after month; and our mind and consciousness begin to respond to the ebb and flow of energy from extra-planetary sources. Eventually, those who unite in group meditation at the time of the full moon can become aware of a solar life rhythm impinging on the planetary form and affecting all states and conditions of consciousness. We can also say that the creative thought, the meditation, of our planetary Logos, is identified in rhythm with the lunar cycles so that the qualified energy of the sun may be adequately received and distributed at the moment of maximum alignment at the full of the moon. Therefore, those who meet month after month for the purpose of full moon group meditation are actually participating in the creative meditation of the Lord of the World, whether conscious of it in those terms or not.

In our aesthetic response to the beauty of a full and radiant moon it sometimes seems difficult to realise that the moon itself has no meaning and no effect in our meditation work. Its value is that in its radiant fullness it is out of the way; the alignment between the sun and the earth is unimpeded by the lunar orb, and solar energy transmission is at its maximum.

Those who are trained in occult meditation are aware that there are two creative 'interludes' in the process of achieving contact with higher areas of consciousness and in seeking to transmit the effects of that contact. These higher and lower interludes are analogous to the phases of the full and the new moon in the lunar cycle and in the creative

meditation of the Lord of the World. At the time of the full moon, the higher interlude, alignment is unimpeded with the three-fold solar life, our planetary source of life, consciousness and energy. At the phase of the new moon, the effects of that unimpeded relationship on a planetary scale are capable of a maximum evocative effect within the planet as a whole.

Interludes in Individual Man

In individual man, the higher interlude in his meditation process occurs when his mind and his soul are in as close and unimpeded a relationship as he can achieve. This clear alignment, focused at a point of soul tension, creates an invocative pull on the spiritual triad and releases a three-fold triadal flow of energy into the receptive soul centre. The soul can then impress the mind; and in the light of the soul the mind enters into contemplation of what the soul reveals.

In the lower interlude the mind seeks to impress the brain and, through the transmission of energy into the field of thought, to give form to those ideas emanating from the soul via the illumined mind, and to provide a channel of communication through which thought-form may be occultly propelled forth on a beam of directed energy.

This creative process in occult meditation, which applies in a planetary sense with the rhythmic cycles of the moon in relation to solar transmission, and in individual man in his daily meditation, is clearly summed up on page 222 in *Discipleship in the New Age*, Vol. II:

"The effect of human meditation at this time is to change conditions, to invoke the higher, spiritual potencies, to work with concentration — both vertically and horizontally — within the world of men and within the Kingdom of God. *This vertical and horizontal activity holds the secret of creative meditation.* It is invocative of the higher energies, and creates a channel of contact between soul and spirit. This is brought about by what I have called 'vertical meditation'. It is also evocative and creates a ferment or dynamic movement in that level of being which must be affected or changed, and this is the horizontal aspect. Both the vertical and the horizontal activities are descriptive of the method of invocation and of evocation, as employed by all the linking groups between the various planetary centres."

It is obvious that in the macrocosmic sense this creative meditative process has existed since our planetary Logos, incarnated in the

form of the planet Earth, organised the substance of his vehicles, and started the long process of transmutation and redemption in response to the will, the love and the light of 'the One about whom naught may be said', transmitted to Earth via the three aspects of the Sun, the Central Spiritual Sun, the Heart of the Sun, and the physical Sun.

The technique of rhythmic meditation is, therefore, imbedded in the consciousness of the planet. Its presence and its creative potency are progressively revealed to those whose mental substance is becoming refined and responsive to the underlying rhythms of pulsating energy in the ebb and flow of the life force through the planetary heart, Hierarchy, and the consequent creative effects in consciousness as the mind perceives and conceives in the light.

Since meditation is indigenous to our planetary consciousness and, therefore, also to the consciousness of man, meditation in some form or another has always been possible to humanity. But since the creative factor in meditation lies in the right use of the mind in producing alignment with soul and spirit, it may be true to say that humanity is only now beginning to enter into the era of conscious creativity through organised mental practices. Mental development has accelerated in humanity during the past five hundred years. With each passing decade more thousands of human beings are becoming not only mentally awake, but mentally polarised. This is a vital spiritual factor in determining the sorts of lives they live, the sorts of attitudes they hold, the decisions they make and the values they respect. We are entering an age when the technique of creative meditation, a vertical and horizontal, invocative and evocative process, will enter into its own, with profound effect on human behaviour.

Above and Below

Occult meditation today is specifically concerned with the creative activity of the mind in linking the 'above' with the 'below'. Mystical meditation, or contemplation, has been concerned for centuries in making contact with the 'above'; in achieving union with God. The Christian mystics of the Middle ages have tended to go into retreat, to the mountains and into the wilderness, so

that in complete solitude and isolation, they might achieve that stillness of mind and heart into which the vision of God can enter. These experiences in human consciousness have helped to pioneer the vertical path of divine illumination. Landmarks have been provided on the upward way; the passage of many sandaled feet has worn a clearly defined path towards the feet of the Master.

To this dimension of depth the occultist, the practical mystic of today, adds another, that of universality or wholeness. The completion of the meditation process, using both the higher and the lower interludes, balances vertical penetration and revelation with horizontal inclusiveness in application, in exact proportion. So a creative process is generated in which the part, fragmental man, becomes continuously at one both with the minds and hearts of his fellowmen and with the mind and heart of God. God immanent and God transcendent become united and identified as one within a vast planetary, redemptive act.

It is obvious that this vertical and horizontal activity within the planet, with which the minds of men can consciously co-operate, is the underlying creative cause of what we now call the 'dual life' of the disciple. The modern disciple, or the esotericist of today, is in training to use the three aspects of his mind simultaneously. He is learning to hold his mind steady in the light of the soul on the mental plane, and from that centre to synchronise the dual activity of the higher and lower aspects of his mind. Knowledge of the Plan is revealed to him by his higher abstract mind, blended with intuitive recognition of purpose; an intelligent appraisal of human conditions and world affairs is communicated to him by his lower concrete mind, fused with love for humanity and the will to serve his fellowmen.

In the trained disciple, therefore, the soul acts as a centre of creative fusion for the invocative-evocative process in which the dual mind, higher and lower, can co-operate. Creative meditation is no more than a nice sounding theory unless this condition is present. It can only exist through the successful use of a training technique when once the awakening soul of the disciple demands of him that he 'take up his cross', and learn how to bring into creative relationship his

spiritual aspiration towards God, and his practical love and understanding for a humanity struggling to move forward and to institute those changes in human affairs and relationships which will ultimately establish a world united and at peace.

Regular Meditation

Many people today practise some form of meditation. The morning ritual through the use of a meditation outline is increasingly valued for its spiritual inspiration, and is increasingly practical in terms of everyday life. The time eventually comes, however, when meditation assumes a different and a deeper meaning. A form or an outline for meditation purposes is intended primarily to concentrate and to aid the mind, step by step, to achieve its objective; to keep the mind alert, focused and oriented; to act as a blueprint or a scaffolding from which the 'Temple not made with hands, eternal in the Heavens' may emerge in consciousness with the beauty and precision of planned intent. Eventually, therefore, a meditation outline becomes incidental and only a means of achieving the desired end. The reality of a daily period of meditation, as it continuously impresses the consciousness, eventually transforms and renews the mind with finer and more spiritually sensitive substance, resulting in an habitual attitude and orientation which automatically conditions thought, feeling and action in terms of spiritual realities and the requirements of the Plan.

Meditation then becomes a constant, ceaseless, creative attitude of mind which is so truly soul-centred that all horizontal activities are the direct and almost automatic result of vertical invocation. This meditative way of living in unbroken alignment with both God and man is the goal of all present day meditation techniques, if they are truly inspired, and is the real meaning and significance of 'creative meditation'.

There are many actively at work in the world today in positions of responsibility and influence who demonstrate a constant meditative attitude of mind, and whose lives are thereby creative in effect. Many of these may have no immediate knowledge of esoteric truth, as we understand it, and no formal training in modern techniques in any known outer 'school' — these things lie in the past

and have been absorbed and transcended in consciousness. Those of us who are still in the training stages of our creative co-operation with the planetary life, may acquire proportion and humility, as well as encouragement for our efforts, as we observe them

In our planetary life as a whole, as also in the constitution of man, the technique of occult meditation is exactly portrayed. Various centres fulfil various functions in the alignment process. The linking groups between the planetary centres mentioned in the brief extract from *Discipleship in the New Age*, are vitally important to the working out of the whole creative process.

We know very little about the group centre corresponding to the higher interlude, that of contemplation, in the planetary meditation process. These are the Nirmanakayas, the Divine Contemplatives, linking between Shamballa and Hierarchy, primarily to interpret and relate Hierarchy to Shamballa we are told, and not *vice versa* as one might expect. The direction of their contemplative thought is, therefore, vertical, as it should be.

We do know something, however, about the lower correspondence to the Nirmanakayas, the new group of world servers, mediating between Hierarchy and humanity. This group centre corresponds to the lower interlude in the process of occult meditation. It is, therefore, concerned with interpreting and relating the higher to the lower, or with impressing humanity with the Plan of Hierarchy.

The new group of world servers is said to be 'meditating the Plan into existence'. Here we have in practical, recognisable human terms an illustration of the process of creative meditation within the planet. Aligned with the Nirmanakayas, united as a subjective energy centre, linked with Hierarchy and infused with the substance of the Plan, the new group of world servers works in the worldwide field of human affairs to bring the Plan through into expression.

A Linking Centre

It seems inevitable that in the creative development of the planetary meditative process the new group of world servers would eventually form as a linking centre, corresponding to the lower interlude. With the emergence of the Plan, the externalisation of the Hierarchy and the reappearance of the Christ, all of

which are imminent events, the meditation of our planetary Logos has become increasingly evocative horizontally, as well as invocative vertically. The lower correspondence to the Divine Contemplatives had to emerge into coherent form, therefore, to complete, to round out the whole creative rhythmic meditation process, and to provide a unified centre in human consciousness through which the needed changes in the three worlds of human evolution can be registered and evoked. 'The creative meditation of the new group of world servers has for its objectives the creation of the new civilisation and of the new order.'

Whether aware of it or not, every meditating unit in the human family is co-operating in a vast planetary process of redemption. And many individuals and groups are becoming increasingly aware both of the process itself and of the opportunity to co-operate. Many are using the higher and lower interludes in the cyclic meditative process within the planet, and are learning to approach the Hierarchy at the time of the full moon in order to participate consciously in the opportunity offered. We can begin to swing our own meditative rhythm into alignment with planetary purpose and plan, and to strengthen the hands of the new group of world servers as they receive inspiration, and consequently serve to inspire.

At the end of an age, the ebb of outgoing forces meeting the flow of incoming energies creates confused and chaotic waters in the seas of human experience. There is a ferment in the horizontal level of human activity as the result of the focus of evocative planetary thought and purpose, and the creative meditative pull of the Lord of the World. The tide of the new life is flowing strongly, and the new day is opening up to the vision of the Plan. Conscious co-operation with the flow in alignment with the vision is a possibility for all those who, standing at the centre of soul fusion, are learning 'to tread this way the ways of men and know the ways of God'.

Observance of the full moon and the new moon opportunities, utilisation of the higher and lower interludes in the planetary meditation process, is available to us all as we become more creative in our own meditative attitudes to life. This is a service to which we are called in co-operation with the new group of world servers.

Moon Chart 1964

IN all meditation it is of value for the student to remember that, from the standpoint of permanent benefit, it is easier to meditate effectively during the period from the new Moon to the full Moon, than from the full Moon to the new Moon. The first half of the lunar cycle is one of intensification, absorption and accretion; the second half is one of assimilation and distribution. More real progress over a long period can be made by observing this cyclic law.

Wisely utilising newly acquired energies keeps inflowing and outflowing channels open and prevents emotional, mental and psychical congestions, which may otherwise be experienced, with their accompanying physical consequences.

Table of new and full Moons for the 12 months of 1964

1964	DAY	GREENWICH MEAN TIME	MOON	DAY	UNITED STATES STANDARD TIME	
					EASTERN	PACIFIC
JAN	14	8.44 p.m.	<i>new</i>	14	3.44 p.m.	12.44 p.m.
	28	11.23 p.m.	<i>full</i>	28	6.23 p.m.	3.23 p.m.
FEB	13	1.02 p.m.	<i>new</i>	13	8.02 a.m.	5.02 a.m.
	27	12.40 p.m.	<i>full</i>	27	7.40 a.m.	4.40 a.m.
MAR	14	2.14 a.m.	<i>new</i>	13	9.14 p.m.	6.14 p.m.
	28	2.49 a.m.	<i>full</i>	27	9.49 p.m.	6.49 p.m.
APR	12	12.38 p.m.	<i>new</i>	12	7.38 a.m.	4.38 a.m.
	26	5.50 p.m.	<i>full</i>	26	12.50 p.m.	9.50 a.m.
MAY	11	9.02 p.m.	<i>new</i>	11	4.02 p.m.	1.02 p.m.
	26	9.29 a.m.	<i>full</i>	26	4.29 a.m.	1.29 a.m.
JUN	10	4.23 a.m.	<i>new</i>	9	11.23 p.m.	8.23 p.m.
	25	1.09 a.m.	<i>full</i>	24	8.09 p.m.	5.09 p.m.
JUL	9	11.31 a.m.	<i>new</i>	9	6.31 a.m.	3.31 a.m.
	24	3.58 p.m.	<i>full</i>	24	10.58 a.m.	7.58 a.m.
AUG	7	7.17 p.m.	<i>new</i>	7	2.17 p.m.	11.17 a.m.
	23	5.26 a.m.	<i>full</i>	23	12.26 a.m.	9.26 p.m.*
SEP	6	4.35 a.m.	<i>new</i>	5	11.35 p.m.	8.35 p.m.
	21	5.31 p.m.	<i>full</i>	21	12.31 p.m.	9.31 a.m.
OCT	5	4.20 p.m.	<i>new</i>	5	11.20 a.m.	8.20 a.m.
	21	4.46 a.m.	<i>full</i>	20	11.46 p.m.	8.46 p.m.
NOV	4	7.17 a.m.	<i>new</i>	4	2.17 a.m.	11.17 p.m.*
	19	3.43 p.m.	<i>full</i>	19	10.43 a.m.	7.43 a.m.
DEC	4	1.19 a.m.	<i>new</i>	3	8.19 p.m.	5.19 p.m.
	19	2.42 a.m.	<i>full</i>	18	9.42 p.m.	6.42 p.m.

NOTE:

Asterisk (*) indicates p.m. of the day previous to the day stated in the column for Eastern Standard Time. **Bold italics** indicate eclipses of the Sun at the new Moon and of the Moon at full Moon. When and where Daylight Saving Time is in use, add 1 hour to the above times. U.S. times are sometimes marked a day earlier than Greenwich because the former are 5 to 8 hours earlier in time zones.

The three Festivals will be observed on the following days: EASTER, 27 March; WESAK, 26 April; and CHRIST'S FESTIVAL AND WORLD DAY OF INVOCATION, 25 May (as the full moon in March and May occur so early in the day [GMT] these Festivals will be observed on the day immediately preceding the actual full moon time).

Meditation Outline

The Full Moon approach to the Hierarchy

Introduction. The time of the Full Moon is a period when spiritual energies are uniquely available and facilitate a closer rapport between humanity and the Hierarchy. Each month the inflowing energies carry the specific qualities of the constellation influencing the particular month; these energies playing sequentially upon humanity, establish the divine attributes in the consciousness of man. As aspirants and disciples, we seek to channel the spiritual inflow into the minds and hearts of men and thus strengthen the link between the human kingdom and the Kingdom of God.

Realise: That entrance upon the Path of Approach is possible for individuals, for groups, and for humanity as a whole, as a unit.

That energies, not usually or normally contacted, can be touched, grasped and utilised at the time of these Approaches, *provided that they are contacted in group formation*. Thus the individual, the group and humanity are enriched and vitalised.

A moment's reflection on the words:

"He who faces the light and stands within its radiance is blinded to the issues of the world of men; he passes on the lighted way to the great Centre of Absorption. But he who feels the urge to pass that way, yet loves his brother on the darkened path, revolves upon the pedestal of light and turns the other way.

He faces towards the dark and then the seven points of light within himself transmit the outward streaming light, and lo! the face of those upon the darkened way receives that light. For them, the way is not so dark. Behind the warriors — twixt the light and dark — blazes the light of Hierarchy."

STAGE I. Alignment as a soul-infused personality with the soul of the new group of world servers, with the Hierarchy and with the Christ.

STAGE II. Visualise a path of golden light stretching between humanity and the Hierarchy to the feet of the Christ.

Endeavour, with the group, to move *in consciousness* along the path towards the Christ.

STAGE III. After a short period of intense but quiet focused action, absorption and assimilation *facing inward towards the Christ*, rededicate and consecrate the group in service to the Plan.

STAGE IV. 'Revolve upon the pedestal of Light', face into humanity and, conscious of the blazing light of Hierarchy in process of transmission to humanity, sound the Great Invocation:

*From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.*

*From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.*

*From the centre where the Will of God is known
Let purpose guide the little wills of men —
The purpose which the Masters know and serve.*

*From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.*

Let Light and Love and Power restore the Plan on Earth.

The Largest Community

by Peter Howard Bailey

Science must replace theology as the basis of religion. Science is the systematic search for truth, whereas theology is poetic allegory from another age. An understanding of the nature of the universe should be fundamental to any religion.

IT is now generally accepted that Earth is not a flat construction supported at the corners by four elephants and covered skywards by a massive planetarium. Science, 'systematic and formulated knowledge based mainly on observations, experiment and induction', has been gradually uncovering the true nature of our physical environment. In doing so it has been opposed every inch of the way by dogmatic theology, 'the authoritative teaching of the scriptures and the church', which has been the main symbol of man's conservatism. Little has changed in this respect. Despite its reluctant concessions, theology remains astonishingly medieval.

Science has however become respectable and from its struggle with religious metaphysics it has been driven to a dogma of its own. This denies the term 'science' to knowledge that has not been gained, and which cannot be proved or measured, through the five senses. However sound the historical reasons for such a doctrine, it is becoming increasingly unwise today. At the frontier of science it is already proving to be an unacceptable restriction. When scientists finally reject it, they may begin to enter the tabernacle of esoteric knowledge of which contemporary science is the outer court. In this tabernacle, all the major religions were born but science may well penetrate and confirm its mysteries before the old religions recover their post-natal memories. The coming world religion will find its theology in science and will be established in the mind, as well as the heart, of man. The following account hints at how far science and religion can expect to go.

Cosmic Dimensions

The casual concepts in most people's minds of relative distance and size in the universe are, not surprisingly, far from true. Fred Hoyle,

the astronomer, has given us a model which helps us to appreciate the dimensions of our own solar system. If our sun were six inches across, the planet Earth would be the size of a speck of dust 18 yards away. The outermost planet Pluto would be orbiting 710 yards away. The nearest star, perhaps itself the centre of a solar system, would be on this scale at a distance of 2,000 miles. This reduces our system to the proportions of a grain of sand on the cosmic beach. Consider the galaxy. Galaxies are colossal islands, some disc-shaped and others spherical, in what we call 'space'. They are conglomerations of stars, nebulae and other stellar material. To measure them, astronomers use 'light-years'. Light takes a second to reach us from the moon and about nine minutes from the sun, and it travels at 186,000 miles a second. The time taken from the moon is therefore known as a 'light-second'. Our disc-shaped galaxy is about 60,000 light-years in diameter with ourselves near the edge.

So great a size leaves us emotionally undisturbed, we simply cannot even start to imagine it. It taxes our adjectives beyond their powers. Let us however notice the size of some of the larger stars that make up the galaxy. Our own star, the Sun, seems huge enough to us at 300,000 times the size of Earth, but the star Antares in Scorpio has a diameter twice that of our planet's solar orbit. It is not exceptional.

This breathless series of facts and statistics is of course indigestible but it conveys a sense of the unimaginable dimensions of the universe and of the minuteness of the planet. Two further observations must be made. First, even the countless galaxies which can be detected by modern visual and radio astronomy are only a part of the universe on the plane which we call 'physical'. Second, this plane on which we carry out our astronomical observations

is but one of many, indeed the seventh sub-plane of the seventh cosmic plane, so we are told. It is useful to think of these planes as wavelengths. We are quite familiar with the idea that through our houses are flowing thousands of radio transmissions which need only the appropriate instrument to tune into them in order to become intelligible to our senses. They are invisible but there they are, interpenetrating the plane of which we are normally sensible. The man-in-the-street takes wavelengths for granted today; the most learned exponents of the conventional wisdom of the past would have found the idea fanciful, together with the idea that the world is round, that steel can float and fly, and that blood circulates around the body. Students of esoteric science need no convincing, of course, but it is important to take the limitless planes of existence for granted.

The next exciting fact about the universe is that it is in a state of constant movement of such complexity that we need the vision of a seer to comprehend the awe-inspiring grandeur of its mechanism. It is a clockwork mechanism, but what a clock! Trillions of bodies great and small circling their respective centres, or suns, or nuclei, which in their turn are units of larger systems gravely spinning and orbiting; and on the many planes of time and space, further systems, chains and globes, monadic wheels, the wheels of rebirth. Djwhal Khul speaks of the 'wheel of the universe, and within it the cosmic wheel, a group of seven constellations, which are divided into 49 groups, each comprising millions of septenary constellations'. He talks of 'systemic wheels or the atomic life of individual constellations. These again are divided into 343 groups' — 343 is divisible by seven. He hinted at the existence of many other wheels of more subtle conception.

An old occult commentary says: 'The one wheel turns. One turn alone is made, and every sphere, and suns of all degrees, follow its course . . . Within the wheel, forming that wheel, are all the lesser wheels from the first to the tenth dimension. These in their cyclic turn hold in their spheres of force other and lesser wheels. Yet many suns compose the cosmic One. Wheels within wheels, spheres within spheres . . .'

An Inhabited Cosmos

Consider now the remark of H. P. Blavatsky in *The Secret Doctrine*: 'The whole cosmos is animated, guided and controlled by an almost endless series of hierarchies of sentient Beings, each having a mission to perform', just how endless may be judged from the reference in *A Treatise on Cosmic Fire* to 'great Beings who are as far removed from the consciousness of our solar Logos as the consciousness of man is removed from that of a crystal'. From the spark of spirit that inhabits a human body on this speck of dust, called by us 'Earth', to the informing entity of a star with a diameter twice that of this planet's orbit, this is a big enough step. Beyond that star are those Beings behind the system of which it is itself a part, and those who find 'physical expression' as a galaxy, for instance.

An analogy can be drawn between this cosmic scale of consciousness and the difference in awareness between the ducks in St James's Park, London, and the human beings in nearby Whitehall. The ducks' world is the pond. They know nothing of the vast globe on which their pond lies, nothing of the wonders of global intercommunication by radio and by jet aircraft, nothing of such concepts as honesty, justice or selfless love. They know nothing of them, indeed they do not suspect their existences. Nor would it avail, if by some means we were able to establish a means of conversation with them, to try to make them aware of the wonders they are missing. Their level of cerebral development and their total ignorance of all human conditions and affairs would alone make such a task unrewarding, quite apart from other factors. Even if the attempt promised some results in opening the ducks' eyes to the limitations of their existence, the wisdom of doing so by referring them to the world of human beings is open to doubt. If ducks have evolutionary ambitions, the life and qualities of the swan would seem to be a sufficient inducement and a more realistic aim. A thousand-mile walk must be trodden step by step.

Similarly, human beings are unable and in any event not permitted to see more than their equipment can handle. Initiations, which are accompanied by an extension of vision, are not simply rewards for good living. They are the inevitable result of our own improvement of our equipment by well-tried methods which,

whether we know it or not, affect our atomic structure and hence our various bodies' wavelengths. It is a tuning process graced by several names and concealed in many disguises to make it more acceptable and comprehensible.

We can only imagine therefore, with our mortal equipment, what are the purposes and functions of the hierarchy of Beings who superintend the universe. This effort of the imagination need not be a barren attempt however. Much reliance is commonly placed upon ancient occult writings using symbolic language which must be interpreted by the reader in the light of whatever illumination he can bring to bear. To reach the twentieth-century mind, we can legitimately use an up-to-date symbolism as long as we are not deluded into mistaking the analogy for the reality. Certainly we can be no worse off than conventional religion in this respect.

We are enjoined to use our minds, allying reason with intuition as well as we can. Let us do so. What deductions can we make from certain general principles?

A Federal Cosmos

By the law of analogy which contains the occult truth 'as above, so below', it is reasonable to assume that certain patterns of organisation and behaviour on this planet reflect patterns in the realms of the universe. The microcosm, as we all know, is made in the image of the macrocosm. Hence we can reasonably discuss what may be called the 'political' structure of the universe in modern political terms. Hence also we can assume that humanity, as we know it, is not confined to this planet. We need not suppose that the advantages of the present design of the human vehicle are accidental or unique. A good design is not so easy to achieve, having regard to the remarkable intricacy and complexity of the human bodies. On the other hand, the range of diversity which has been necessary and possible on just one tiny planet, according to climate, topography and so on, makes it more than likely that the range of diversity over all the inhabited planets of the cosmos is great. Not only the planetary conditions but also the stages of planetary evolution would play their part.

The grand universe is surely organised both horizontally and vertically on a federal

principle. Planetary affairs, such as those of Earth, must bear the same sort of relationship to the universe as those of a village with its local council to world affairs and a hypothetical world government.

Horizontally — that is, more or less on our physical plane — evidence suggests that there is a great deal of planetary intercommunication normally, but that our own planet is for some reason left to itself. It may be that the description of this planet as 'non-sacred' shares common ground with some current claims that we are 'in quarantine', owing to a planetary misdemeanour known to conventional religion as 'the fall of man'.

Vertically — that is, up the evolutionary scale of the Beings who administer the cosmos — there will of course be the familiar hierarchical principle at work which can be observed in any large organisation such as an industrial concern or a civil service. But let us consider for a moment the size of the undertaking and catch our breath at the nature of the political and administrative organisation of the grand universe.

As the planets go round the sun, and the suns go round other suns, and the constellations circle their nuclear centre and so on, we can reasonably suppose that at the upper end of the scale there are great super-universes circling a central nuclear area which is, for them at least, fixed. Let us say there are seven. Then within these super-universes there must be other more local universes; how many is for us an academic question, but let us say 700,000. And, having regard to the gigantic dimensions of even one galaxy, it is not fanciful to assign several million habitable planets to each local universe. These figures are of course hypothetical but are not unreasonable in the general impression that they convey. The logical conclusions to be drawn from all occult knowledge lead us inevitably to such a picture; indeed, not only occult knowledge. Sir Bernard Lovell, the radio-astronomer, has written that 'in the observable universe there are probably some trillion stars possessing planets in a suitable condition for the support of organic evolution'. He also believes that communities may exist with 'a technological and scientific potential which is very hard for

us to imagine on Earth'. One might add: in the system of Sirius perhaps.

Hold this picture in mind, remembering the complex wheels-within-wheels cosmic structure described above, and a vision emerges of the political organisation, horizontal and vertical, of the universe. It is enthralling.

There are of course worlds on all planes, fulfilling various divine purposes. Incarnation on whatever plane and in whatever vehicle has a purpose, an ever-advancing evolutionary aim. We of humanity are ascending sons of God, each with a spark of the mysterious Spirit that makes our evolution meaningful and potentially fruitful. There are certainly other sons of God, many other divinely created orders of beings with cosmic functions largely unimaginable to our minds, even to the initiated soul-infused minds of our level of evolution. Even a Dyhan Chohan, who has taken the sixth initiation, is said to be hazy about cosmic affairs outside his own solar ring-pass-not. Let us therefore remind ourselves again that the picture that has been drawn merely provides a perspective in which to view the knowledge that is available to us.

Cosmic Humanity's Purpose

Such a perspective is not wholly an idle fancy. It should help us to see the planet Earth and hence ourselves in an exciting light. As a race, humanity on this and on countless other planets is not unimportant. The Cosmic Spirit acts through its created sons, its manifested agents. The knowledge and wisdom required for action is conferred at creation on many orders of beings in the universe. For others, whose future responsibilities will be great, it is ordained that they be toughened by total immersion in matter, so that they will not falter in their later tasks.

We may reasonably speculate whether the traditional myths about the revolt of the angels and the fall of the Earth humanity represent a case-history of defection from the cosmic plan by some from other orders of beings. There is some evidence that a bid for independence from the cosmic hierarchical and federal structure was made aeons ago by certain sons of God with important administrative rôles in the grand universe and that they took a cross-section of the cosmic order of creation with them. We on Earth may still be recovering from the effects of this rebellion which may yet be partially in effect and which may account for the mysterious references to 'cosmic and planetary evil'.

Well might the Cosmic Hierarchy therefore value the school of planetary experience from which are evolved 'the accumulating tried and true souls of time and space, the evolutionary salt of the universe, forever proof against evil and secure against sin.'

We are told that this planet, which has 60,000 million monads in attendance, is destined to evolve in time a 'spiritual powerhouse', a source of spiritual light to serve not only this solar system but also the seven systems of which ours is one. Perhaps this forecast is given extra meaning for us from our view of the cosmic community as a vast, widely inhabited and busily evolving world. Certainly there is needed a fresh, genuinely scientific appreciation of man's cosmic significance. It must be acceptable to the awakening minds of men and be uncluttered by traditional mythologies designed for particular sections of humanity in particular ages and conditions. To this end, modern scientific thought must not scorn to enter domains hitherto considered a religious enclave, and religious thought must welcome the intrusion.

'I believe that the core of all religions is the same . . . otherwise, they would not be religions. I consider myself a Hindu, Christian, Moslem, Jew, Parsi, and Confucian. Rivalry among creeds degrades them. The idea of "My God is better than your God" repels me.'

GANDHI

On the Frontiers of the Mind

by Colby Dorr Damm

Through group effort in many fields of endeavour, through revolutionary changes, we are slowly approaching a new heaven and a new earth.

BETWEEN our human and our nature aspects there runs along the frontiers of the mind a kind of no-man's land where the past is dying from a mortal wound and the future is struggling in the throes of childbirth.

Thus, on the nature side, Dr Henry Margenau writes:

"Ours is a human adventure alive with challenge and ideas, hopes and frustrations; its concepts vastly transcend the domain of measurable facts . . . Facts are as important as ever but only in conjunction with ideas. Facts in isolation have lost the glamour that surrounds them . . . Materialism was a respectable philosophic view at the end of the nineteenth century. It has now become an anachronism."¹

Dr Margenau is, of course, right; and our atomic scientists know that, in terms of quantum mechanics and space-time physics, materialism is as dead as the dinosaur. However its facts in isolation continue to dominate the common sense of the mass of mankind; and the conditioning of this objective definition of experience by human ideas and qualities, transcends in all directions, the political, economic and military implications of the atomic mushroom.

The collapse of materialism has profoundly altered not only our scientific concepts of the nature forces, heat, light, gravity, magnetism, electricity and chemical affinity, but is penetrating into allied natural sciences such as physiology, organic chemistry, medicine, neurology, endocrinology, botany and zoology. This is good logic because the little atom labours not only for itself, as a mineral, but equally for the vegetable, animal and human kingdoms. It is, however, the slave and not the master of the life-energies which employ and transcend it; and the recognition of this truth is a victory not only for our atomic scientists but for mankind.

Victory over nature has blazed a trail into new and wider dimensions for human nature. For, if human ideas can change the meaning of natural laws, we have indeed entered not only a new atomic, but a new human age of limitless horizons. In many countries small groups of highly qualified scholars are beginning to penetrate these horizons. One of them, Dr John Nef, writes of his programme for a world university:

"It calls for a fresh approach and fresh vision concerning the mind and its problems in which all that is possible is done to bridge the gulf that so often now exists between the intellect and the heart."²

Here Dr Nef strikes close to the roots of our subjective situation in this 20th century. For our main bridge across this gulf that separates us from the future is what we call idealism, the impact of ideas upon love, of love upon ideas. We tend to think about what we love and love what we think about. In their mutual relations, love and ideas generate all current types of special creative faculties, in music, art, sculpture, literature, science, religion and philosophy. The heart *integrates* that which the mind identifies; and the mind *attracts* the ideas it loves. Here in the West, where the little atom has so much to say, we are apt to forget the high function of love in the growth of creative faculties, the fusion of ideas and the whole rational process.

Three Levels

Western idealism is, of course, focused on three levels, physical, emotional and mental. It operates through thousands of organisations in our physical and social sciences, our humanities, our government, education and economics. They all have a common historic source and background in Christian faith, love, worship and prayer. Thus, when viewed sub-

jectively as a whole, western idealism has an immense power and potential which none of its fragments contain separately. There is, however, much needless defeatism, frustration and misinformation about the texture of idealism; for the true idealist is also a hard-working realist. He is not even a second cousin of the so-called egg-head in an ivory tower. He is seeking not only new forms of self-expression but new dimensions of experience; and he follows the truth, as he sees it, wherever it leads and regardless of the cost.

The truth leads, on many fronts, away from the atomic object into the subjective structure of personality. Dr Henry Holt, a psychiatrist, writes:

"Each individual can use the introspective method to see what his basic values are. He has a chance to decide whether he wants to live by the values he has taken over, without thinking, from his family tradition, school, church and clubs, or whether he wants to test the validity of these values. He can then try to find new values to live and die by, values more expressive of his existent position and therefore more appropriate and timely in daily living."³

What we loosely call values derive from all our human qualities, honesty, integrity, courage, joy, imagination, character etc. There are more than a hundred of them commonly used. As we begin to identify which quality a given problem or situation requires, new creative faculties rapidly develop.

Robert W. Hersey senses their collective power when he describes his courses in *Receptive Listening*:

"To give out love and understanding and have them accepted as such by others, one needs to develop and understand the wellsprings of these spiritual qualities within oneself, to explore and appreciate the Divine Sources of these qualities which are the common heritage of all . . . It is during these weeks (of the courses) that a new entity takes shape, the group itself. In this 'loving community' personal development finds a warm and mutually seeking atmosphere in which to grow. The consciousness of loving interest becomes very real. Complete confidence in the group and its members creates the climate for both self-acceptance and loving acceptance of others."⁴

This method of free discussion in small groups, dedicated to the laws of Christ, has creative power because love listens before it talks; because people conceal that which is sacred to them. They reveal and formulate their highest qualities and insights only in an atmosphere of mutual love and trust.

Frontiers of the Unknown

Another area of current research on the frontiers of the unknown is that of psychic phenomena and extra-sensory perception (ESP). In this field there is, among educated mankind, much ignorance, misinformation and prejudice. This is not surprising, for the psychic faculties, although universal, are entirely *relative* to the stage of human evolution. They occur in animals as well as people and range from the voodoo of the tribal witch-doctor, from the clap-trap of the commercial seance, to the writings of the great thinkers of history, to the visions of the saints, to the teachings of Christ. The invisible worlds, like the visible, hold everything from the lowest to the highest; and contacts with them are not only useless but often dangerous unless and until they are made by spiritually inspired or scientifically trained minds, stripped of all self-interest and motivated only by the search for truth.

A pioneer in this field, Dr J. B. Rhine of Duke University, writes:

"Clairvoyance has been established since 1934 but telepathy was not isolated experimentally until later in the 1940s . . . During the early 1950s visitors began coming to the Duke Laboratory in a fairly steady stream, not merely for an hour or a day, but for a month or more. They were mostly persons who had been working on psi (parapsychology) research and had either a collection of results to discuss and analyse, or a programme of thinking or experiment to evaluate. They came from England, Holland, Sweden, South Africa, South America and elsewhere . . . Parapsychology would, ideally, belong to the Psychology Department; but American psychology is not ready for that. However, parapsychology is getting along well in a few colleges."⁴

American psychology is not ready for ESP because it is so busy trying to explain common sense that it has no time for uncommon sense; so focused on Freudian sex, the existential moment and the average problems of average people that it has little appetite for the exceptional; so preoccupied with a rush of students who want degrees as tickets to employment agencies, that the dollar sign often obscures its vision. However the future is not for sale, and scientific proofs of telepathy and clairvoyance suggest dimensions of the future for which history has no parallel. For as our militant materialism disintegrates under the rising impacts of atomic science, we shall have

to find the uncharted future not in what we buy, but in what we are; and we have dimensions which no yardsticks of the past can measure.

Some of these dimensions are being taken by another major group whose research touches, at many points, the frontiers of the mind, the medical profession. The strategic position of our physicians and surgeons lies on the front lines in the ceaseless struggle between the life and death processes of mankind. In the prevention and curing of disease, in lengthening the life-span they are doing a brilliant and effective job. They are forced to deal with the subtle interplay of two entirely different life-threads: the vital energy of the body, which is temporal, and the psychic energy of the personality, which is eternal. However, the human body is designed precisely to join these two threads at conception and separate them at death. In medical terms the life-thread is focused in the heart, the blood stream and the endocrine glandular system which controls organic growth and structure, regulates body chemistry and, in the aggregate, operates *physiology*. The psychic or consciousness thread of personality is anchored in the nervous system, the brain and spinal column and the seven major nerve centres of the body. This system, in the aggregate, controls *psychology*. The two life-systems are, of course, completely integrated and both are subject to the stage of evolution. In rough terms, the ever-changing relations between them outline the frontiers of the medical profession. Medical research, although divided into many special fields, is moving so far and so fast that a major break-through, comparable to that of atomic release, seems to be approaching. Already neurology and endocrinology are beginning to merge with psycho-analysis, psychiatry and psycho-therapy. While they are focused, as yet, on the diseased not on the healthy human organism, they have positive as well as negative implications and potentials.

Etheric Body

To understand these immense, positive implications, we should take careful note of the eastern theory of the etheric body which is the link between physiology and psychology. More subtle, more comprehensive, more

Christian than western medical science, this theory proclaims seven centres of etheric energy ranging from the top of the head to the base of the spine. In these centres the life-thread of the body and the consciousness-thread of the soul are integrated according to the stage of evolution and the focus of attention. An eastern Master of Wisdom outlines them as follows:

- “(1) *Fundamental centres of average man*: heart centre, solar plexus, base of spine.
- (2) *Fundamental centres of developed man*: throat centre, heart centre, base of spine.
- (3) *Fundamental centres of man on the path (of Christ)*: head centres, throat centre, heart centre.”⁵

It is these etheric centres which create, correlate and control both the nervous and endocrine glandular systems. Through them body, heart, mind and spirit interact upon one another. This correlation is, of course, widely recognised; but its mechanics are little known. They will have to await further research and synthesis among our rapidly advancing medical arts. With our attention focused on that which dies, can we expect to understand that which never dies? To put it bluntly, have our livers, stomachs and kidneys composed any symphonies, published any novels, written any plays? Do family and friends leave any porter-house steaks at the graves of their loved ones so they can have a good dinner when they get to heaven? These questions are not quite as silly as they sound. For the time is near when we shall need to understand the relation between life and death; and our medical sciences, which deal with these matters, seem to be pointing the way.

Another major approach to this life-death issue lies in the hands of theology and the many devotional rituals of our Christian churches. In this spiritual approach to human creatures, isolated between birth and the grave, our ministers, priests and Christian leaders face a monumental task. They strive to unite, in a common human brotherhood, people, groups, nations and races divided within themselves between their physical, emotional and mental states and faculties; people separated from one another not only in bodies, personalities, language, culture, history and tradition but by time and place in evolution. Moreover they have to compete with a swarm of secular knowledges which

conflict with Christian teaching and permeate every form of human crisis. They have to bridge a gap of nearly 2,000 years between the language, concepts and condition of mankind in the first and in the twentieth centuries. They have to build this bridge, not out of wisdom and spiritual reason, but out of love, worship and prayer. And if this is not enough to keep them busy, many of them have to finance their churches and programmes not from multi-million loans in Wall Street, but with rummage sales, church bazaars, bridge parties, bingo games and passing the plate! In such circumstances, critics of our churches would do well to reflect for a moment, not on how little, but on how much they have done to preserve, define and nourish the values and ideals on which our free institutions rest; to restore courage, hope and inspiration to the struggling human spirit.

These fragmentary examples and comments may serve to indicate a few of the many threads along which we are slowly approaching through revolutionary changes, a new heaven and a new earth. Part of our work as Christians is to weave these threads into patterns that will project, in the dimensions of our time, the love, wisdom and power of the Universal Christ.

Of these patterns an eastern Master and Servant of Christ writes:

"The greatest physical gift is that of sight and it is the same, upon a higher turn of the spiral, within

the world of the soul. When the disciple has achieved a measure of vision and is 'in sight' of his goal, he can then be admitted to an Ashram where the nature of revelation can be made known to him . . .

"The goal ahead of the aspirant is the consciousness of non-separateness and the recognition of a universal inclusiveness; the secondary goal is the ability to reveal the nature of that reality, UNITY. The third goal is the ability to take those measures in the three worlds (physical, emotional, mental) which will facilitate mankind's apprehension of these fundamentals. You will note how this last definition removes the factor of self interest in its entirety. It might therefore be said that revelation concerns Oneness and nothing else."⁶

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by Natalie Banks

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THE FORERUNNERS

by Blodwen Davies

**George Washington Crile
1864-1942**

... He found surgery traditional and primitive, he helped to make it sophisticated and scientific ...

DR GEORGE CRILE, one of the massively significant medical scientists of his age, was born a century ago on an Ohio farm, to a family of pre-revolutionary pioneering days. One of his ancestors named a son George Washington, which became a family tradition, so that when this son was born he was given the historic name. He turned out to be as great a revolutionary in his own field as the first President of the USA.

The Criles were a good farm family with solid rural virtues. Young George ploughed the fields, but he always carried a book in his pocket, and many a stump became a desk on which he left an opened book while he mulled over an idea as he turned the length of a furrow, and back again to the book.

The first book he owned was Webster's Dictionary which he bought with the earnings of his Christmas holidays. Scores of people, including the teacher and the minister, came to see this wonderful book which weighed ten pounds. With this foundation stone of a library, people who knew the lad made him gifts from their shelves. The first was a travel book of the world, which infected him with a hunger to see the world.

His father was a man who tried many experiments on the farm and helped to bend the boy's mind towards scientific processes. A farm boy is alert to Nature's ways and natural forces, which cannot be resisted. He learned to think and to recognise cause and effect.

At fifteen he left home to teach at a school. At the same time he entered a college designed for boys working their way to a profession. While he was teaching and studying, he was befriended by a village doctor who took him driving with him on his rounds. He made

biology such a fascinating subject that young Crile began the study of it.

As principal of his school he had learned to organise and to administer, and teaching physics and chemistry he began to realise the burgeoning fields of science. In the spring of 1886, he entered the medical school, planning to join the navy as a surgeon in order to see the world.

In the medical school, the most powerful and magnetic personality was a professor of surgery, who inspired young Crile's choice of surgery as his special field.

Lister's aseptic practices were coming into use; anaesthetics were in the crude stage where a strong man had to hold the patient down while ether or chloroform was administered. Psychology was just an infant and the only postmortems were done for legal reasons. There was no lawful authority for the dissection of a human body, and his school did not even own a microscope.

Crile often accompanied the professor of anatomy to nearby cemeteries to steal the bodies from pauper graves. They dressed the cadaver in proper clothes and sat him between them in the buggy, to make a getaway.

He graduated at 23 and before long he was writing scientific papers. On the second day of his internship a fellow student was brought into the hospital after having his thighs crushed under the wheels of a street car. His legs were amputated. Young Crile was left in charge of the patient and all through the night he watched his friend die. It was his first experience of death. As he watched he searched the literature of surgery and shock to discover why this healthy youth, with no vital organ injured, should die.

Search for Cause of Death

Why did William Lyndman die? George Crile spent more than half a century searching for the answer. At the end of his life he said that any one of his publications could have borne the name of William Lyndman. His sacrificial death brought unmeasurable contributions to modern medical science, because of George Crile's life quest.

The day after Lyndman's death, Crile founded his research laboratory with an abandoned shed and one cat. He said he did not know that to solve the problem of shock was to solve the problem of life. Crile was still working towards a final solution when he died in 1942.

At 25 he went to New York to study histology, the science of tissues, and there he learned that all cells possess two parts, a positive nucleus and a field of negative cytoplasm. 'To me,' he wrote, 'this was then, and has been ever since, the most important fact in the organic world.' He still wanted to join the Navy, but typhoid intervened, and in a long convalescence he had time to think about his problem. Shock haunted him. What was its cause? And what did it mean?

He then became assistant to the finest surgeon in Cleveland, and Crile was occupied for years with industrial accidents. By 35 he had careful records of more than 10,000 cases he had handled. With all this experience he realised that shock was exhaustion of the nervous system and he had arrived at an hypothesis.

At 27 he went into private practice with two friends, his first venture into group practice, a principle he developed into a major contribution to modern healing. He developed to an art the principles of the clinic. 'The strength of the individual was the strength of the group, and the strength of the group was the strength of the individual,' he said. 'This was our creed and our practice.'

He soon became a teacher in anatomy and surgery in the medical school and he taught as long as he lived. By the time he was 35 he was a distinguished writer and lecturer, and had published his first book on shock. About that time X-rays came into use, with the principles of radiation, and opened up new fields of research.

He had by now new methods for preventing surgical shock by blocking nerve trunks. He pioneered in the study of blood pressure, in surgery of the appendix and of the abdomen, in glandular surgery. He developed skin grafting, and opened up new methods of anaesthesia. He learned glass blowing in order to make equipment. He was the first man to make a direct blood transfusion from one human being to another. In his study of blood pressure he invented a pneumatic suit which was the origin of space suits. He recalled that the dingy room which was then his laboratory was 'the worst room in the worst medical building in the country' so it was never inspected. He could drive nails where he chose to do so, and do anything else needful. 'Never since have I had such luxury or such liberty in the use of a laboratory.'

Everything he did made its contribution to his primary problem: why did William Lyndman die? His first war experience was in the Spanish-American war and there he pursued the study of the effects of fear in inducing shock.

Marriage

About this time he met the remarkable woman who became his wife. Grace McBride was a debutante when he first danced with her, and she told him she had read his book on shock. In 1900 they were married. She immediately undertook the care of his voluminous manuscripts and notes which he had already accumulated. She gathered from all his friends and relatives as much as she could of his youth and backgrounds. He was a prolific writer and always carried a pad and a heavy pencil, so that in any free moment he could jot down impressions, ideas, records, both professional and personal. He was a powerfully magnetic personality, a scientific genius who was not only an intellect but also a great heart. He was dedicated to group action, in his profession, in public life, in the family and in war services. He kept his friends and made new ones wherever he went. His life was one of enormous energy and responsibility and projects sprang to life under his wise and co-operative interest.

His private life was almost ideal and left him unhindered in his scientific service to humanity. He had come into the world to accomplish

a great assignment, at the time when medical science was to be revolutionised.

It was only in mid-nineteenth century that science discovered that all living matter, in plants, in animal and in man, was based on a common type of cell. The cell was a microscopic solar system designed to create, store and use electric energy and radiation. The nucleus, Dr Crile discovered, was a radiogen, and at its heart a molecule of iron with a temperature of from three to six thousand degrees centigrade, excited iron, a luminous sun, moving in empty space within the cell. Oxygen, the common element, without which man cannot survive more than a few moments, through oxidation produces radiant energy which generates electric currents that govern the activity in protoplasm. The phenomena of life, he realised, must be due to radiant and electrical energy. George Crile had discovered and named the radiogen, he had created means by which protection, conservation and restoration of protoplasm became a common practice in surgery. Considering that all life exists in the form of cells with a comparatively acid or positive nucleus and a comparatively alkaline or negative protoplasm, he postulated that living cells were electric cells and he enunciated the Bi-polar Theory of the living process. He then abandoned research in physiology, biochemistry and morphology to establish a laboratory of biophysics. Here he again ran through the whole enormous gamut of experiments on which he had worked for so many years. He saw that all energy is radiant and electrical energy, and reached the conclusion that all protoplasm must be generated and operated by radiant and electrical energy. Protoplasm is, therefore, a system of generators, conductance lines, insulators and an infinite number of infinitely thin films for holding electric charges. The cell has the power to reproduce itself by laws of life in which, by dividing itself, it multiplied.

Science has not yet discovered what causes the division of the cell.

Wisdom puts its root down in curious places. The study of the repair of damaged tissue began in frogs' eyes and onion roots. A half century ago an ultra-violet radiation was discovered passing through quartz from onion root to onion root and its wavelength was ascertained. The conclusion was that the

radiation which induced cell division had its source within the organism. But no man had invented an instrument sufficiently sensitive to detect the energy which can influence biological systems. Science had not revealed to man, *scientifically*, the nature of life or its meaning.

The oxygen man breathes for the oxidation in the cells of his body, the magic of respiration, which is the magic of life, is still a mystery, even though Dr Crile made enormous and revolutionary contributions to the understanding of the human vehicle.

Search for Operative Energy

By 1914 Dr Crile said his long research had 'disclosed only the machine, not the energy'. He turned then from research into the cell forms into a search for 'the energy that operates those cells'. He was fifty when he changed course because the Bi-polar Theory was overwhelming, because it had re-oriented him from the machine to the energy which worked it. He knew now that the normal individual was one in whom there is a normal range of electrical potential in all his organs and tissues. He had reached the idea that oxidation 'through the power and personality of the man or animal, in health or disease, automatically released the radiant and electrical energy which, depending on its intensity, resulted in work, depression or death'.

In the summer of 1914 he was in Algonquin Park in Canada, floating on a lake in a canoe, far from shore, while he wrote. From the outbreak of war he was deeply involved and he knew his own country would be involved, too. He conceived a plan by which American Universities would create complete surgical clinics and offer to serve for three months each, in the battle zone. His was the first clinic to go to France under this scheme. He introduced to Europe nitrous-oxide anaesthetics and trained women anaesthetists. To him the war was a vast laboratory for the study of fear and shock, and he hoped there would never again be such a laboratory. He treated men who had fought from Mons to the Marne, who had slept as they walked, who slept as they lay huddled with untended wounds, in unspeakable fatigue, close to death. All his knowledge and wisdom he poured out to them in service.

He returned home and was invited to produce a plan for complete hospital units ready to move into action at a given word, all over the United States, organised, dedicated groups backed by authority, supplies and equipment, for the United States' participation in the war.

Only a microscopic sample of his enormous work programme and the results can be offered here, to indicate the breadth and depth of his imagination and intuition. He found surgery traditional and primitive, he helped to make it sophisticated and scientific. He was indeed a world server and a Forerunner, endowed with divine curiosity and an adequate physical vehicle for his responsibilities. He had the exuberance of genius and a compassion for man that can only be called saintly in its best sense. An example of his outward-looking energy and concern was his vital part in originating the American College of Surgery in order to put competent surgeons in every part of the United States and Canada in standardised hospitals where they would have the chance to practise adequately. He achieved so much because of his innate sense of group service. With small groups, including his wife, he went all over the world, from the equator to the Arctic to study the lives and bodies of every kind of fish and animal in pursuit of insight into their endocrine systems. Thousands of items went back to Cleveland to create a great biological museum for research. He was dominated, as long as he lived, by unsolved research problems. His wife said that he never wanted to look back. When his eyes failed him and he could no longer read, he could still write, and he put on paper his ideas, conjectures, intuitions, for work in the future. When he died he was still planning another book on man.

After nearly forty-five years of marriage, Grace Crile discovered at his death that the

papers she had so carefully accumulated, edited, filed and bound, numbered 34 volumes of 500 pages each, and 99 other volumes of diaries, letters, personal notes and reprints of his papers, one hundred and thirty-three volumes in all. It was left to her to produce out of his collection a biography which would do some honour to his life.

He was a highly charged man, brimming over with energy, zest, enthusiasm, insight and common sense.

He had been a wonderful personality, loved and magnetic physician, an inspired teacher, patient, buoyant, tolerant and always self-possessed. He was a family man, a man with a dog at his heels and a fine horse under him, who loved the woods, the streams and the fields, and three generations of the family circle closely woven about him. He worked hard but he knew how to play. And he wrote more than a score of books in his search of the secret of life in man.

The two volumes of his life, edited by his wife, constitute a very exciting and evocative story. His own books, such as *The Phenomena of Life*, can leave no sentient reader unchanged. This life was the result of one young man's intuitive response to a challenge, the death of William Lyndman, that might have passed as a personal sorrow. This would be a different world today if the young intern had not responded to the critical challenge on a universal level of mind. Tens of thousands of people lived because William Lyndman died in the sight of a young man who caught his cue.

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Mutual Responsibility

Following are excerpts from the address to the General Assembly of the United Nations by Emperor Haile Selassie of Ethiopia on Friday 4th October, in official translation from the Amharic.

TWENTY-SEVEN years ago, as Emperor of Ethiopia, I mounted the rostrum in Geneva, Switzerland, to address to the League of Nations an appeal for relief from the destruction which had been unleashed against my defenceless nation.

I spoke then both to and for the conscience of the world. My words went unheeded, but history testifies to the accuracy of the warning that I gave in 1936.

Today, I stand before the world organisation which has succeeded to the mantle discarded by its discredited predecessor. In this body is enshrined the principle of collective security which I unsuccessfully invoked at Geneva. Here, in this Assembly, reposes the best, perhaps the last, hope for the peaceful survival of mankind.

In 1936, I declared that it was not the covenant of the League that was at stake, but international morality. Undertakings, I said then, are of little worth if the will to keep them is lacking.

Noblest Aspirations of Man

The Charter of the United Nations expresses the noblest aspirations of man: the abjuration of force in the settlement of disputes between states: the assurance of human rights and fundamental freedoms for all without distinction as to race, sex, language or religion; the safeguarding of international peace and security.

But these, too, as were the phrases of the covenant, are only words; their value depends wholly on our will to give them content and meaning.

The record of the United Nations during the few short years of its life affords mankind a solid basis for encouragement and hope for the future.

The United Nations has dared to act, when the League dared not, in Asia, in Suez, in the Congo. The opinion of this organisation today acts as a powerful influence upon the decision of its members. The spotlight of world opinion, focused by the United Nations upon the transgressions of the renegades of human society, has thus far proved an effective safeguard against unchecked aggression and unrestricted violation of human rights.

Vital 'Escape' Valve

The United Nations continues to serve as the forum where nations whose interests clash may lay their cases before world opinion. It still provides the essential escape valve without which the slow build-up of pressures would have long since resulted in catastrophic explosion.

Its actions and decisions have speeded the achievement of freedom by many peoples on the continents of Africa and Asia. Its efforts have contributed to the advancement of the standard of living of peoples in all corners of the world.

But each one of us here knows that what has been accomplished is not enough. The United Nations' judgments have been and continue to be subject to frustration, as individual member states have ignored its pronouncements and disregarded its recommendations.

The organisation's sinews have been weakened, as member states have shirked their obligations to it. The authority of the organisation has been mocked, as individual states have proceeded, in violation of its commands, to pursue their own aims and ends.

The troubles which continue to plague us virtually all arise among member states of this organisation, but the organisation remains

impotent to enforce acceptable solutions.

I have lived too long to cherish many illusions about the essential high-mindedness of men when brought into stark confrontation with the issue of control over their security and their property interests. Not even now, when so much is at hazard, would many nations willingly entrust their destinies to other hands.

Ultimatum to Mankind

Yet, this is the ultimatum presented to us: secure the conditions whereby men will entrust their security to a larger entity, or risk annihilation; persuade men that their salvation rests in the subordination of national and local interests to the interests of humanity, or endanger man's future.

These are the objectives, yesterday unobtainable, today essential, which we must labour to achieve.

We cannot escape the dreadful possibility of catastrophe by miscalculation. But we can reach the right decisions on the myriad subordinate problems which each new day poses, and we can thereby make our contribution to the preservation of peace.

It is here that the United Nations has served us, not perfectly, but well.

The great nations of the world would do well to remember that in the modern age even their own fates are not wholly in their hands. Peace demands the united efforts of us all.

This, then, is the ultimate challenge.

We must look into ourselves, into the depth of our souls.

We must become something we have never been and for which our education and experience and environment have ill-prepared us.

We must become bigger than we have ever been: more courageous, greater in spirit, larger in outlook. We must become members of a new race, overcoming petty prejudice, owing our ultimate allegiance not to nations, but to our fellowmen within the human community.

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Authority

Freedom of thought is necessary that the basic 'freedom of expression' shall not be infringed.

FOR long years the following of authority was the allotted path of the common man. It controlled his conduct and kept him in his place. As education developed, free thinking inevitably emerged. We then entered into the present world struggle for the control of men's minds. Those having positions of established authority sought to maintain that position, and the battle of the ideologies resulted. Totalitarianism in any form is subversive of democracy. It thrives on ignorance, greed, prejudice and love of power. We have learned to fear it in the national and governmental world, but in organised religion it is perpetuated as God given. The educational world is less bigoted and dogmatic than it was a few years back because we know so much more than we did.

Imposed authority infringes on one of the basic Four Freedoms, the 'freedom of expression' based on intelligent free thought. The effort to control what the public thinks, to perpetuate political control or an established economic pattern is a basic evil of our materialist civilisation. Public opinion is more of a manufactured product than is realised.

Control of our thinking by authority is equivalent to control of physical bodies by physical force. Thought control is more civilised and more dangerous. The controlling of public opinion by perpetual slanting of the news and repetitious assertions of false standards is much harder to expose or neutralise.

Our material goal is said to be the defeat of totalitarianism, that 'evil process' which involves the imposition of ideas, and which can be the method of the democratic nations and of religious systems just as much as it is the method of dictatorship rule. All that infringes human free will and which keeps humanity in ignorance must be superseded eventually by freedom of thought and expression.

F.B.

Integration into the Plan

by Mary G. Langford

To live what it knows, humanity must will the good of the whole, resolving all differences in the fiery heart love of the heart.

CONSIDERING humanity in its entirety as a world disciple on the path of divine fulfilment within its environment, the planet Earth, a major step forward is the consolidation of a 'one world' form of government. Such a government would consider the changes and handle the problems concomitant with an unfolding organism as they effect the whole organism and its environment. For this to be possible, the concept of a United Nations organisation, as a central, discriminating organ, in the sense of what is necessary and what is not, should be firmly rooted and used as a working instrument.

If humanity is to function in a world of law and order, it is in need of an interpreter and an administrator of whatever form of law may be universally accepted and adopted. This calls for an effective world court, whose judgments are binding on all concerned for as long as any particular situation or need exists. In the United Nations of today we have the pioneering form of a universally self-accepted type of 'one-world' parliament. In the International Court of Justice we have an instrument capable of legal interpretation and judgment.

Contributing to the fulfilment of the United Nations' programmes, the integrating governmental and non-governmental organisations are the agents of the Plan for the whole of humanity, and should be strengthened in their functions. As they integrate the United Nations programmes into the various countries according to the particular need, the circulatory flow of the one life reaches each part of the planetary economy, and the soil is prepared for the seed of the divine Plan to root, grow and flower.

The financial challenge now facing the operative function of the United Nations organisation would indicate that the etheric energies for its maintenance are being subverted to separative pursuits and divisive operations. Thus, a major change humanity needs to initiate, if for no other reason but that of creating a sound body, is the proper use of money which, from the esoteric point of view, is a symbol of etheric energy flow. The correct concept of money as a part of the divine circulatory flow, its fitting use and purpose, its sharing, is in the process of a breakthrough.

A means of accelerating this breakthrough lies in the vast field of education. Herein, the United Nations Educational, Scientific and Cultural Organisation (UNESCO) through its studies, research, educational programmes and publications in all related fields, becomes a potent, alive transmitter of the universal common denominator discovered in the particular via experiment and research. This would be analogous to the abstracting purposes of the abstract mind. The illumined, unified minds of the one humanity could have herein a non-racial, non-sectarian organ for disseminating knowledge based on dedicated pursuit in the common cause of man, a disseminator of light into the dark places of Earth.

Through education, taught or inspired, man can realise his responsibility to humanity; that he builds the instruments in his world for a fuller life to flow through; that in a world united through law and order there are no human rights which are not balanced by duties and responsibilities; and that within the greater structure of the one life individual man builds the instruments of his contribution. A universal order of knowledge on earth,

centred within a United Nations structure, would ultimately lead to the revelation of the Mystery Teachings, which are themselves integrated and universal, as scientific fact.

By means of an integrated, planetary, governmental instrument composed of individual minds in the massed intent to pursue peace and sustain the changes incident thereto, the very intensity of this mental focus would attract the overshadowing soul of humanity and enable the Hierarchy to impress the Plan on the minds of men with greater clarity and precision. To integrate requires knowledge and practice of right human relations. Right relationship is right proportion, right balance, right communication or circulation, and the fitness of all things within a kaleidoscopic whole.

As humanity builds and adapts its planetary instrument of world integration, the United Nations, thus affecting each component nation or cell within that instrument, it conditions itself for the inflow of illumination from its soul, the Hierarchy of the planet, in the same way as, on the individual level, the integration of the personality instrument attracts the soul of that instrument.

To have knowledge and information, as we have today, about the mechanism of things or beings does not animate or inspire them, or cause them to grow. Some sort of fuel is necessary to start in motion, to feed and to

keep going the simplest as well as the most complicated of machines. Fuel connotes fire in some form. To make our United Nations vehicle function, we need solar fire, the fire of the emanating Love of the Solar Logos. Humanity, individually and collectively, needs to initiate daily in all relationships on Earth the operable Law of Love, the new dispensation of its own great Initiate, the Christ '... that you love one another as I have loved you'. To live what it knows, humanity must will the good of the whole, resolving all differences in the fiery heart love of the heart.

This is the challenge and the problem now. Basic to this is the replacement of competition, separatism, by co-operation, synthesis, or sharing. Our current challenges in the Common Market, international trade agreements, and the beginnings of co-operation in all spheres, bear witness to the changes taking place, which indicate an emerging integration of world means with planetary purposes, in the sense that right means are necessary to purpose.

As we learn to co-operate and share, meeting individual and collective needs, we begin to integrate matter into the higher level of its own substance, thus spiritualising the very material we use. This, in its way and being in line with the Plan, serves the high purpose of him 'in whom we live and move and have our being'.

At the centre of human life, the integrating group of new world servers must meet therefore a very real need. Their work must primarily be to keep such a close link with the soul of humanity, made up of all souls on their own level of being, through their own organised soul activity that there will always be those who can work in the interludes, and so keep the Plan progressing and the vision before the eyes of those who cannot as yet themselves enter into the high and secret place. They have, as I oft times have said, to learn to work subjectively, and this they must do in order to preserve, in this cycle of activity and exoteric expression, the power, latent in all, to withdraw to the centre. They constitute the door, speaking symbolically.

from *A Treatise on White Magic*, p. 520

Opportunity

by Marguerite Spencer

Do we take every opportunity that is offered?

More important, do we make opportunities for using our whole selves?

EACH incarnating soul is born with talents, latent within its make-up, that it has gathered over a long sequence of lives. Those who *have* are in an environment where there is full opportunity to develop those talents and to use them for the benefit of the whole community. This is a solemn responsibility toward those who *have not*, whose hungry bodies leave them without the energy to exert themselves and whose hungry minds drive them to the excesses which are the result of frustration and resentment.

Do we who *have*, in fact, make full use of all our opportunities, of all our energies at whatever level and on whichever plane? Do we recognise opportunity when it comes our way or are we too busily immersed in trivialities and inessentials to pay attention to its call?

Looking deeper into ourselves, not only should we *take* every opportunity and realise what are potential chances, but we should *make* them. When life seems to be at a standstill, we should take a calculated risk, stir up some of the stagnant waters and think through the resulting flow of ideas. Energy follows thought in a very real way and, as the thoughts pour in and new energy is tapped, so further ideas are born. Even if the exercise should take us into new fields of endeavour, let us not be frightened of the unusual. We have little idea of our own potentialities until we give them a chance to be removed from latency to actuality and it would be better to risk a dozen attempts at expansion in which we are led astray by glamour and illusion, than it would be to neglect the opening up of one productive channel. With experience in this journey towards our unknown potentialities we shall soon become adept at sorting the grain from the chaff and shall have confirmation that the

right channel has been approached by the general vivification and stimulation engendered.

This life more abundant would cause a stretching to the full in creative work and would be a true service, a sacrifice, a being made whole: a sharing of that part of the universal fragment with all mankind so that it may be more completely rendered to the remaining Whole and so that all humanity may be raised and somewhat fulfilled in the process.

With the utmost trust we give ourselves into the keeping of the life-force each evening when we relax the attention of our senses and are no longer conscious in the three worlds. We know that those automatic forces on which we depend for our normal existence will be refreshed and renewed so that we can continue living with undiminished vigour. Would it not be logical, when we are making our conscious efforts, to throw ourselves into the life-stream with equal faith, knowing that as we expend our day-time energy so it will be replaced? Nature abhors a vacuum and we need never fear that we shall be left empty.

It is not suggested that endeavour should be stretched beyond human limits or that quixotic gestures should be made, that would merely make an extra burden for others, but it might be found helpful to the community and salutary to each separate individual if, from time to time, each one were to examine himself with discrimination and in the light of his expanding self-knowledge, and to ask himself whether he was indeed stretched to the limits and was taking all advantage of that opportunity which might not come again in this life-time and if not used to the full would certainly vitiate the efforts of his fellow-servers.

Think

*Emerson was hardly exaggerating in 1841 when he said:
'What is the hardest task in the world? To think.'*

Solutions to problems large and small, from international relations to conditions in one's own locality, should not be over-simplified. Neither should they be needlessly complicated.

The wonderful depth and flexibility of the human mind is a tribute to divine wisdom and generosity. But most people go through an entire lifetime making scant use of the creative powers of mind, heart and soul entrusted to them by a loving Creator.

As a result they 'half live' instead of finding the satisfaction and fulfilment that is the joyous lot of those who understand with Cicero that 'to think is to live'.

One effective way to improve your ability to think, and think straight, is to ask yourself questions such as these from time to time:

Am I really interested in the full truth? Or do I settle for a superficial acquaintance with the facts?

Do I make sure that there is sufficient evidence to substantiate the truth of a statement that I am inclined to accept as fact?

Do I tend to let preconceived notions stand in the way of getting the complete picture?

Am I using my mental powers to benefit others? Or do I focus my thinking only on self?

Do I separate the wheat from the chaff? Or do I habitually confuse incidentals with essentials?

Am I quick to pounce on the faults and failings of others while ignoring or glossing over my own?

Do I honestly seek to reach solutions? Or do I prefer to talk a problem to death as a cover-up for my failure to act?

How often do I jump from an isolated fact to a sweeping conclusion?

Are my motives fixed when I seek a position of honour and trust? Is my chief aim to serve the best interests of others? Or is it for self-glory?

Do I base my judgments on sound principles rather than on emotion?

Do I ignore the lessons of past mistakes? Or do I take seriously what the great Augustine said: 'It is human to err; it is devilish to remain wilfully in error'.

Do I 'analyse before I criticise'?

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No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in this universe, no dark niche along the disc of non-existence, to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt — everywhere he will have companions who will be better or worse for his influence.

ELIHU BURRITT

BOOKS AND PUBLICATIONS

The East and the West: a study of their Psychic and Cultural Characteristics, by Sidney Lewis Gulick. Charles E. Tuttle Company: Rutland, Vermont and Tokyo, Japan. (1963) 425 pp. \$6.95. (European representatives: Boxer Books Inc, Zurich; Prentice-Hall International Inc, London. 56/-)

The Meeting of East and West: an Inquiry Concerning World Understanding, by F. S. C. Northrop. Macmillan (1946) 531 pp. Now in paperback edition.

East and West long for each other. We are incomplete without each other. But in our groping to reach, to understand, we offend each other through ignorance and insensitivity. We are confused by a sense of superiority, which blinds those whom it dominates, and exasperates whom it confronts. We find it hard to live together, yet know we can no longer live apart; and in our hearts know that somehow we must work together toward an inclusive synthesis in which each of us is fulfilled and liberated from our own limitations.

For many of us the fusion of East and West is not a mere matter of discussing world cultures, but a personal problem of exploration and discovery. 'What can I learn here for me?' becomes the urgent question. If as a westerner one reads about the Orient, the most profitable question may be not 'What can I learn *about* the Orient?' but 'What can I learn *from* the Orient, about myself? How can it help me not only to see myself as I am, but as I may become?' And closely following this, 'How can we work together, in love and joy, to create something good for all that neither of us could do alone?'

Whoever undertakes this quest finds himself in a growing stream of traffic which has been flowing ever since the first caravans brought silk and gems and spice to exchange for wool, leather and tin. The Crusades, and the travel tales of Marco Polo, alerted Europe to wealth beyond imagining; gold, frankincense and myrrh, which in ancient story had come from the East as tribute, were now sought as merchandise. The rich light of Asia streamed through Constantinople and Venice as through great prisms, touched Europe with fresh colour, and awakening Europe was soon aglow with velvets, enamels and great windows of stained glass. Europe's thirst for Asia grew, and when frustrated by the Turks' control of trade routes, drove it to reckless searching of the earth for new ways to reach India and Cathay. An unexpected offspring of Europe's desire for Asia was the birth of a New World, with the exploration and colonisation of the Americas. In the eighteenth and nineteenth centuries the search reached new levels, in art, design, and in a study of Oriental philosophy, literature and religions. Meanwhile the counterflow of missionaries, teachers, doctors, trade and technology awakened many in the East to a growing desire for western goods, ideas and skills.

The magnetic tension drawing together East and West has thus ripened through the centuries into a

central concern of our age, loaded with all the possibilities for catastrophic conflict or magnificent creative achievement.

At this point the present book under review appears, with much light, grace, and charm. *The East and the West: a study of their Psychic and Cultural Characteristics*, by Sidney Lewis Gulick, represents the life work of a Christian missionary and scholar. Dr Gulick, born in the Marshall Islands, educated at Dartmouth and Union Theological Seminary, New York, and later recipient of honorary degrees from Oberlin and Yale, spent twenty-five years as a missionary and theological teacher in Japan, then twenty years as a secretary of the Federal Council of Churches, predecessor of the National Council of Churches of Christ in the United States. His life was filled with travel, teaching, lecturing and writing to interpret West to East and East to West. Of his thirty-five books, fourteen were written in Japanese. Among his works in English were *Evolution of the Japanese: Social and Psychic* and *The Christian Crusade for a Warless World*.

The present book, on which he worked for the last ten years of his life, was to have been his *magnum opus*, a summary of mature experience and scholarship. Most of it was written, appropriately enough, in Hawaii, to which he retired in 1934. The manuscript, over twice the length of the present work, was left unfinished at the time of his death there in 1945, and has since been edited, condensed, and reduced in order to meet publication requirements of a single volume.

Among many books on East and West, Dr Gulick's work is distinguished for its comprehensive scope, lucidity of style, and gentle humour. He first surveys the anthropological bases of culture, including the influence of habitat, climate and manner of food-getting. He deals with contrasts between the temperament and habits of wheat-growing and rice-growing cultures; with social customs, family systems, and ethical traditions. He quotes widely from many oriental and western writers, giving many views on East-West relationships from Lafcadio Hearn, Meredith Townsend, Okakura Kakuzo, Inazo Nitobe, S. Radhakrishnan, P. C. Mozumdar, Hu Shih, W. E. Hocking, Rabindranath Tagore, René Guénon, Hermann Keyserling, Ling Yutang and others. This portion of his work constitutes a choice anthology of opinion.

Dr Gulick then goes deeper into an analysis of diverse habits of thought in East and West toward inner and outer worlds, the problem of evil and suffering, toward mysticism, courtesy, religious art, conceptions of ultimate reality, cosmogony and personality. He notes similarities and contrasts between Hindu, Buddhist, and Christian modes of thought and teaching, and concludes with a conspectus of eastern and western concepts and trends, and suggestions that may lead to understanding synthesis. Some of

the choicest illustrations, and some amusing and moving stories, are tucked into the notes which form an appendix, and which incorporate an extensive bibliography.

Any reader will find his spirit refreshed and mind enriched with a book of this sort, if for no other reason, because it grants him some hours in the company of a man of mellow wisdom, broad sympathy, clear mind and devout spirit. The book can certainly be commended to any reader, with much or little background, granted a sincere interest and responsive mind.

It seems pertinent, however, to mention a very different book, written at the same time, with similar title, but published in 1946, namely *The Meeting of East and West: an Inquiry Concerning World Understanding*, by F. S. C. Northrop, Professor of Philosophy at Yale University. (c. 1946, originally MacMillan, 531 pages. Now also available in paperback.) Dr Northrop's approach is that of a creative philosopher, convinced that 'no problem in society, science or life is fully understood until its grounds in the metaphysical nature of things are discovered'. Dr Northrop therefore traces the development of western philosophies with their conceptions of the human being which have led to such diverse cultures as British and American democracy (which differ in important aspects), German idealism, Russian communism, and the rich aesthetic culture of Mexico. He deals with Roman Catholic culture and Greek science. He then contrasts these elements of western tradition with oriental cultures, and with contemporary influences in India, Japan and China, and proposes steps towards synthesis. He contrasts the predominantly aesthetic and intuitive approach of the oriental mind, which confronts a situation or the universe with some recognition of its wholeness, but more concerned with a cultivated sensibility than with analysis, and the occidental approach, predominantly analytical and theoretical. There is, according to Dr Northrop, a supplementary relationship between the aesthetic component and the theoretic component in any concept of man and reality, and on these concepts our cultures are based. Far from feeling that these approaches are irreconcilable, he suggests that we have come to a point in world communication where these two approaches can and should be seen and explored as supplementary and complementary to each other. He brings to bear a wide analysis of basic concepts in field physics, economics and art as well as in traditional philosophies; and his book is illustrated with a variety of pictures from eastern and western art. Certain clues to synthesis he finds in the culture of Mexico, on which he has a very rich introductory chapter.

Both Dr Gulick and Dr Northrop refer to the conference of eastern and western philosophers which met to discuss eastern and western cultures at the University of Hawaii at Honolulu in 1939. Dr Northrop was an active participant, and Dr Gulick, living in Hawaii at the time, summarises some of the findings. Dr Northrop signed the preface to his book in December 1945, the year that Dr Gulick died, leaving his manuscript unfinished. Dr Northrop's synthesis is proposed as a step toward 'a more

inclusive international cultural ideal which . . . defines the criteria for relating democracy and communism, Roman Catholic medieval and Protestant modern values, and occidental and oriental institutions so that they support and sustain rather than combat and destroy one another'.

Dr Gulick's foreword ends with the prayer from the Upanishads,

"From the unreal to the Real;
From darkness into Light;
From error into Truth;
From self-centredness into Brotherliness
May we all be led
By the Eternal Spirit of Truth."

Both books introduce the reader to an extensive bibliography. For one who is ready to face a vigorous analysis not only of western religious and ethical concepts in contrast to those of the East, but also of some fundamental concepts that underlie our science, economic and political structure, in comparison and contrast to the aesthetic culture of the Far East and the mystic tradition of India, the two books will offer an excellent and substantial experience, and one which may throw light on our current conflicts and opportunities.

ARTHUR P. MOOR

Inside the Council, by Robert Kaiser. Burns and Oates, London, England, 1963. 25/-. Published in America under the title *Pope, Council and World: the Story of Vatican II*, by the MacMillan Company, New York.

Mr Kaiser is a most remarkable young man, whose reporting for *Time Magazine* of the Vatican Council won him the annual prize in 1963 of the Overseas Press Club of America. His book, excellently written, is in compact reportorial style yet full of excitement, suspense and drama. All the events of the Council are illumined by Mr Kaiser's historical and spiritual background, and his very considerable talent and insight. He traces the long, varied history of the Catholic Church from the time of Peter, the rock upon whom the Church was founded, through the ages, and its relation to the other churches of the world, bringing it into proper focus for the present-day Ecumenical Council.

The present state of the Church is a revelation to the ordinary lay person, but it proved to be equally so to the majority of its own hierarchy. Pope John XXIII was acutely aware of the need for 'a breath of fresh air' in his Church to make it a living force for Christ in the world. This would necessitate a re-evaluation of its doctrines; an adaptation of its liturgy to the language of the culture in which it existed; a re-interpretation of the Scriptures, all based on scientific theological research and spiritual insights; as well as certain moral and social issues. Of great urgency to the Pope was the Bishops' collegiality *with* him, in direct responsibility to Christ rather than to Rome.

If Pope John was the spirit of the Council, so then was Cardinal Augustin Bea its mind. Together they embodied Love and Light, and met at the point of Purpose. The relationship was a providential one, and together they made plans and appointed their work commissions. Catholic hierarchy from one

hundred and thirty-three nations attended. Also represented were observers from Iron Curtain countries, Eastern Orthodox and many non-Catholic churches, as well as chosen lay people and organisations.

John wanted the Council so to develop that it could embrace not only all Christians, but all mankind 'because Christ wants it'. Cardinal Bea laid the groundwork for some truly revolutionary ideas, such as 'other brothers in Christ' and that Truth was not an exclusive possession of the Catholic Church. Typical of the new attitude was his plan 'to expedite the Holy Father's wish that non-Catholics be invited to the Council by finding out who wants to be invited and in what manner they want to be invited'. Bishop DeSmedt, a member of the Secretariat for Promoting Christian Unity, was to tell the Council that in order to conduct an ecumenical dialogue with the non-Catholic world 'we must understand their teachings and how they understand us; to explain ourselves to them in an acceptable manner'.

But the Roman Curia, governing body of the Church, would be a very formidable obstacle to all progressive movements. The Curia, apostle of the *status quo*, actually had thought to discourage the calling of any Council and fought to preserve itself from any new thought or inspiration. They were to discover, however, that the Conciliar Fathers did challenge their wisdom and authority.

Mr Kaiser reports each step of the preparation for the Council, and the sorry tale of the counter-measures which the Curia took to frustrate the work of the Central Preparatory Commission, which represented the hierarchy of many nations as well as the will of the Pope himself. They were zealously attached to the doctrine of 'papal infallibility', but as the Pope's parliamentary body, the Curia often appropriated his infallibility to themselves. On some rare occasions when it was essential to the progress of the Council, the Pope did over-ride the Curia. But otherwise, in his great wisdom, he quietly observed the Fathers working out their problems in Council so that *they* might become the transformers of their Church.

In the debate to consider liturgical reform the progressive Fathers were in the overwhelming majority, and to the observers this fact was very significant.

In the course of the long discussion on Scriptural reform, the Pope set up a joint commission to re-write the entire *schema*, or theme, chapter by chapter. Anticipating the debate the then Cardinal Montini of Milan wrote home: 'Everyone can understand how fundamental such a theme is to our faith and everyone can understand that the Council will speak of it with the seriousness and solemnity which it deserves. But only those who are acquainted with the development of theology, of the progress in biblical studies, and the heat of the controversies on these questions, inside and outside Catholicism, can appreciate the apprehensions, the hopes, the fears which this new argument brings to the conciliar assembly. And here again the Curialists launched a campaign to discredit the theologians. In their desperation they sent a message to each Council Father, summarised by the author in these words: 'Cardinals, archbishops, and

bishops of the progressive wing are part of a gigantic Communistic, Masonic, Zionist plot to destroy the church.' To the Fathers this was indeed a startling accusation.

The Curialists offered their *schema*, which was rejected as not contributing to the Ecumenical Movement. Finally a new *schema* was prepared by a Mixed Theological Commission. But on the very last day of the Council the *schema* was sabotaged by a planned manoeuvre of the Curia.

To Mr Kaiser the Roman Curia is the villain in the piece. To quote him directly: 'Ottaviani, Pietro Parente and their tight little office pursue a vigorous campaign of thought control around the world. They order books and theses squelched, forbid lines of special research, hold secret trials, serve as witness, judge and executioner without giving their victims a chance to know they are being tried, much less offer any defence.' Doubtless they do their work in all sincerity, but Mr Kaiser is not sympathetic, and there is much shocking evidence to support the charge. For instance, the banning of this very book in Rome today. Again, when Cardinal Bea submitted a *schema* to eliminate the so-called theological cause of anti-Semitism from their liturgy, the Curia forced its withdrawal by alerting the Arab nations, who in turn threatened reprisals against Catholics.

Throughout the book one is struck with the author's spiritual perception and inspired reporting. He quotes liberally the views of the ecumenically-minded Fathers, as well as his own. Many of the developments place into perspective the news releases which come daily from Rome during the second session of the Council. Mr Kaiser has a rare appreciation of the late Pope, 'a man sent from God whose name was John'. He says that, 'He will be the despair of any conventional biographer, since intuitions are not traceable'.

At its adjournment the Fathers reviewed the accomplishments of the Council. They were to realise that the Church must no longer be circumscribed by the Curia, but should represent the totality of all its members. The responsibility was theirs for determining the direction which the Catholic Church will take, and that it would inevitably bear the imprint of the liberal majority. The Curia could delay, but no longer prevent. If the Christ were to work through the Church this is indeed the prelude to making it a fit instrument, for the Catholic Church has no shortage of enlightened men, dedicated to the Christ and mankind.

SARAH ALBERT

The Honest to God Debate, by John A. T. Robinson and David L. Edwards, published by SCM Press Ltd, Bloomsbury Street, London, W.C.1. 6/- 287 pages.

This slim paperback edited by the author and the publisher of *Honest to God* is sub-titled: 'Some reactions to the book *Honest to God*', and contains chapters on a new stirring in English Christianity, Church of England reactions, letters from readers of the book and twenty-odd reviews of it, as well as several fresh articles and a chapter in which the Bishop of Woolwich clarifies his position. The book is not intended to close the debate about the problems stated in *Honest to God*, but it is hoped that it will help forward understanding of those problems.

Only the Soul

THE worker in magic and the potent entity wielding these forces must be the soul, the spiritual man, and this for the following reasons:

1. Only the soul has direct and clear understanding of the creative purpose and of the plan.
2. Only the soul, whose nature is intelligent love, can be trusted with the knowledge, the symbols and the formulas which are necessary to the correct conditioning of the magical work.
3. Only the soul has power to work in all three worlds at once, and yet remain detached, and therefore karmically free from the results of such work.
4. Only the soul is group-conscious and actuated by pure unselfish purpose.
5. Only the soul, with the open eye of vision, can see the end from the beginning, and can hold in steadiness the true picture of the ultimate consummation.

Let us remember the necessity of a correct use of the mind, and let us ever hold a position beyond and detached from the creative work of our minds, desires and physical accomplishments.

from A TREATISE ON WHITE MAGIC, p.126